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THE *K Peter pender*
PERSECUTION
OF THE
Clergy reprehended,
In a DISCOURSE
Upon the
Banishment

Of an eminent

D I V I N E.

Bp Atterbury

These mine Anointed are, said He,
Let none thy Servants wrong,
Nor treat the poorest Prophet ill,
That does to me belong.

Tate. 115. Ps. v. 15.

London, Printed in the Year, 1723.



DEDICATION

TO THE

Suffering Bishop.

MY LORD,

Gratitute for a certain Favour, received from your Hands, inspired me with Courage to make this Acknowledgment, that is due to your Lordships's great and illustrious *Character*.

I heartily wish it was in my Power, to do your Lordship the least Service; but I hope to see those happy and glorious Days, when you shall triumph over all your Enemies, tho' at the same Time your Christian Temper, that is full of Sweetness, inclines your Lordship to pray for the Forgiveness of all who have injured you.

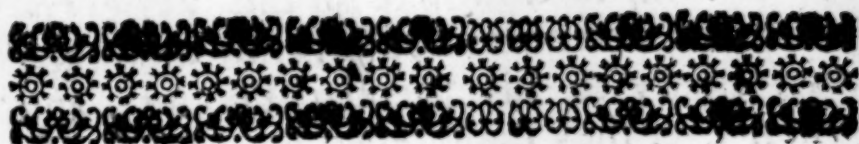
May God preserve your Lordship from the cruel Hands of your inveterate

rate Enemies, may the great Protector,
of the innocent *abate their Pride, assuage*
their Malice, and confound their Devices;
That in his good Time, your Lord-
ship (escaping all Dangers) may be
the happy and glorious *Instrument* of
restoring primitive Principles, Practice
and Discipline to our distressed Church.
This is the fervent Prayer of,

My Lord,
Your Lordships most
humble and obliged Servant,
and Fellow-sufferer, *

Peter.

June 23d, 1723.



THE
PERSECUTION
OF THE
Clergy reprehended,
&c.

Psalms 105, v. 15. Touch not mine Anointed, and do my Prophets no Harm.

—— *Do my Prophets no Harm,*

THE Praises of God are celebrated in this Psalm, for the wonderful Deliverance of the *Israelites* from their mighty and powerful Enemies. God having chosen the Seed of *Abraham* for his peculiar People, they are called his anointed, being consecrated to his Service; as Kings his Vicegerents, and as Priests his Ambassadors, are inaugurated into their Office by the pouring on of Oil. As a peculiar Respect was
due

due to such, so God here in this Verse, enjoined all Potentates not to harm, or do the least Injury to his peculiar People; and when ever they transgressed his Orders, he highly resented it, by cutting off, and at last settled the Jews into the promised Land of *Canaan*.

Now since Christians are declared * *Kings and Priests to the Lord*, certainly he will defend and save his Church, from the Fury of all temporal and ghostly Enemies, he will feed us from Heaven in the Day of Persecution, *take us under the Shadow of his Wings, till this Tyranny be overpast*, that we may keep his Statutes and observe his Laws, and at last receive the Promises of a blessed Eternity in the heavenly *Canaan*.

But in a peculiar Manner God watches over Kings and Priests; so we may take my Text in a literal Sense, *That the Anointed, the Breath of our Nostrils is not be touched, nor no Harm to be done to his Prophets*, to those who administer in sacred Things. *Do my Prophets no Harm*.

In discoursing upon which Precept, I shall endeavour to shew, 1st, What Regard is due to the Clergy.

2^{dly}, How all of us ought to behave, when God's Prophets are harmed, and harassed by Persecution.

1. Then,

* Rev. I. v. 5, 6.

i. Then, What Regard is due to the Clergy.

They *watch for your Souls*; it is from their *Lips* you receive *Knowledge* in religious Duties, and therefore you must honour and obey your spiritual Guides. Were it not that God has appointed a distinct Order of Pastors (those shining Lights in the World) to instruct Men in their Duty, to direct them in the Practice of it, both by their Instruction and Example, corrupt as the World is, it would be much more corrupt.

Without a regular Priesthood, the Means of Salvation could not be administered effectually: So that for their Office Sake, there is a real Honour and Respect due to them, and that also for his Sake, whose Officers and Ministers they are, in conveying the greatest Blessings to you, that you are, or ever can be capable of. Do not despise then Christ's Clergy for their * Youth and Poverty, or upon any other Account whatsoever, but esteem them as you ought for his Sake, whose Clergy they are, and thank God that you have such a Clergy among you, as is ordained according to Christ's own Institutions, and endowed with the same Spirit, which he breathed into his holy Apostles, handed down from them to us, by a continued

* 2 Tim. 4. 12.

nued and uninterrupted Succession. This is the great Glory of our Church, and that for which you can never sufficiently thank God for: As considering, that by this Means, you have the Word and Sacraments so truly and powerfully administred among you, that nothing but the extreme Neglect of yourselves, can hinder any of you from being happy for ever.

They are Christ's (a) *Ministers and Ambassadors, who pray in Christ's Stead to be reconcilled to God.* He (b) *that beareth them, beareth Christ*, and he that despiseth them, despiseth him, and God that sent him. As the Persons of Ambassadors are always reckoned inviolable; so what an Ambassador doth in the Name of his Prince, is looked upon as done by the Prince himself. And as an Affront offered to an Ambassador, reflects on the Prince that sent him, so whatever is done to the Ambassadors of Christ as such, is done to Christ himself.

The Mitre and Crown are so inviolably attached to one another, that when the one is trampled upon, it is no Wonder that the Glory of the other is eclipsed. When the *anointed is touched, the Prophets shall certainly be harmed.*

In Scripture the same Word signifies a
Priest

(a) 2 Cor. 5. 20. (b) St. Luke 10. 16.

Priest, and * a Prince, or chief Ruler ; the Priests Office (in ancient Times) was always splendid and almost regal : But now how sadly is this Dignity depised, and striped of all its Lustre, and rendred contemptible ; Alas ! How are the Prophets harmed and persecuted ?

2. And this leads me, in the second Place, to shew, how all of us ought to behave, when God's Priests are harmed and harrassed by Persecution ; when our holy Mother, the Church is wounded thro' their Sides.

2. In an afflicted State, Patience is an exalted Virtue, that will enable us to hope in, and depend upon God for Succour, and to implore by fervent Prayer his Relief in due Time.

Let us consider in Adversity, that our Sins have brought down Vengeance from Heaven, in Thunder Bolts of his just Indignation. Not only rash Oaths, but Perjury have been rife and common. An haughty Contempt of Ecclesiastical Rulers has generally prevailed : So that a Scorn and Disdain of all that is sacred and civil, a Corruption of Manners in both Sexes, have been the Causes of dismal Effects befalling us. What
 B Measures

* Juniu. & Tremell. in Gen. 42. 45. Ex. 3. 2. 1s. 24. 2.

Measures of Punishment could then be thought too severe for such raging Provocations? And what heavier Afflictions may be expected, if Men still indulge themselves in these Abominations, if they do not repent and amend their Ways, by *forsaking every Thing that is evil, and cleaving to that which is good. Righteous art thou, O Lord, and true in all thy Judgments, for we have sinned.*

3. Courage and Constancy in well doing, and in suffering for *Righteousness Sake*, is your bounden Duty: I hope then, as * *St. Cyprian* well says, that many of you are so fortified, by the Power of your Faith and Hope, and your religious Affiance in God, that your present Sufferings are not able to make upon you any Disadvantageous Impressions; whilst these vials of your Christian Courage do rather approve than overthrow it; and all the rude shocks you receive from a boisterous World, rebound from your Minds, as the Waves do from a Rock, without impairing its Firmness, only dashing against it with a Force which turns upon themselves, and makes them fly off in Froth and Foam.

Good Men in all Ages, have exemplified their Patience in Afflictions; as you may read in the 12 to the *Hebrews*. “ *Having*

“ ving * therefore such a Cloud of Wit-
 “ nesses (or Martyrs) let us lay aside every
 “ Weight, and the Sin which doth so easi-
 “ ly beset us, and let us run with Patience
 “ the Race that is set before us ; looking
 “ unto *Jesus* the Author and Finisher of our
 “ Faith, who for the Joy that was set before
 “ him, endured the Cross, despised the Shame,
 “ and is set down at the right Hand of God.

In this degenerate Age, because prosper-
 ous Villany exalts its Head above all that
 is good and sacred, where persecuted Vir-
 tue and Honour is despised as an Abject
 Thing, and entertained only by Devotees,
 Men of low and melancholly Spirits: There-
 fore the Wicked boast in Mischief, * think
 Policy their best Piety, and so model their
 Notions and Practice of Religion, not by
 the Laws of God, but by the Rule of Self-
 Interest. In this Opinion they are much
 befooled, for such is the Nature of Sin, that it
 not only defiles but insatuates ; for the least
 Deviation from God and Righteousness, the
 least Breach of the divine Precepts lead to
 the Paths of Destruction, for the Prosperi-
 ty of Fools will destroy them.

Such was the Method that Jeroboam pur-
 sued, * who from his usurping Attempts upon
 the civil Power, proceeded to innovate God's
 Wor-

* *Heb.* 12. 2. *Dr. South's Sermon.* v. 2, *Cb* 1 *Kings*
 13. v. 34, 35.

Worship, & from the Subjection of Mens Bodies & Estates, to enslave their Consciences, as knowing that true Religion is no Friend to an unjust Title. He made of the lowest of the People Priests of the high Places, who-soever would he consecrated him. For he thus argued, if the People go up to do Sacrifice in the House of the Lord, as performed by his Priests, then shall their Heart turn again to the Lord, their King
 Q. D. The true Worship of God, and the Converse of those that use it, especially of their High Priests, dispose Men to a lawful Subjection; Therefore my Practice must not be better than my Title; what was won by Infatuation, must be maintained by Force. Thus Sin is usually seconded with Sin; so that a Man seldom commits one Sin to please, but he commits another to defend himself.

Besides the Approbation of the lowest of the People to minister in holy things, doubtless there was also a Commission, Ordinance or Will brought in to eject such of the Priests of God, as being too ceremoniously addicted to the Temple, would not serve *Jeroboam* before God, nor worship his Calves for their Gold, nor fall down before his Monsters, nor approve those two glittering

glittering Sins, for any Reason of State
whatsoever.

A conscientious and learned Priest, who
is well skilled in the divine and civil Laws,
scorns to make sinful Compliances, boldly
dares to vindicate the sacred Rights and
privileges of the Church, refuses to teach
Men in their Sins and abominable Practices,
exposes Atheism, Deism, Libertine Prin-
ciples and Practices, paints in their native
Colours the hainous Guilt of Adultery, and
the abominable Lewdness, occasioned by a
promiscuous Concourse of both Sexes, in
Masquerade or Disguise, and preaches Loy-
alty and Restoration of ill gotten Goods.
And all this he enforces by glorious Rewards
and dread Punishments in the Gospel; thus
he speaks boldly, and rebukes with all Au-
thority.

But the Dissembler, who aims at nothing
but Interest and Ambition, goes into any
Measures that are proposed, whether they are
right or wrong. Thus he makes the very
New Testament countenance Rebellion, Usur-
tion, Oppression, any Invasion upon the
sacred Order of the Priesthood, and lay
Deprivation. Very hard! Such spiritual
Power, as not derived from Men but God,
should be taken away. This Time-server makes

Drunkenness

Drunkenness, unchast Embraces, and all Manner of Debauchery, pass for Love, Charity, Compassion, good Nature, Civility and Complaisance. Thus he advances the Kingdom of Satan, instead of that of the holy Jesus.

But certainly the readiest Way to ruin the civil Power, is to establish Iniquity by a Law, and to introduce Hypocrisie instead of true Religion, and sincere Devotion : For God the great King of Kings, and supreme Ruler of the Universe, who is jealous for his Worship, and the Obedience of his Commands, will in States notoriously irreligious, by a secret and irresistible Power, countermand their deepest Projects, split their Councils, and smite their most refined Policies with Disappointment and a Curse, as he did that of *Jeroboam's*, whose House was cut off from the Face of the Earth. For God is resolved that the Kingdoms of the World shall fall down before him, either in his Adoration, or their own Confusion.

The ready Way to have the sacerdotal Function despised, is Fearfulness of, and mean Compliances with bold popular Offenders. Some indeed account it the very Spirit of Policy and Prudence, where Men refuse to come up to a Law, to make the Law come down to them, and for this infallible Recompence, that they are not at all the
more

more loved, but much the less feared and respected.

But (my B.) it is a resolute and tenacious Adherence, to well chosen Principles, that adds Glory to Greatness, and makes a fine Character shine in the Eyes of those that see and examine his Actions.

How ought then those illustrious Patriots to be praised, who despise Wordly Honour and Ambition, and refuse to come into unjust and illegal Methods; who chuse rather to live and die in an obscure and private Station; than to be preferred, and add to their Dignity by dishonourable Means.

Such Worthies and Heroick Spirits well know, that God is the Fountain of Honour; and the Conduit by which he conveys it to the Sons of Men, are virtuous and generous Spirits, by which God is honoured, who has declared this the eternal Rule and Standard of all Honour deriveable upon Men, that those who honour him, shall be honoured of him.

How glorious then, and worthy of Commemoration, are those great Souls, who in the Defence of Religion, the Liberty and Laws of their Country, are willing to risque, and sacrifice all that is valuable, who dare look Vice in the Face, tho' never so potent and illustrious, tho' never so flagrant and epidemical.

I need not re-account to you the grievous & manifold Sufferings of the Church, of *Scotland* for we yet feel them, and groan under their Pressure; but (blessed be God) that the Generality both of Clergy and Laity, have courageously endured the Shock, and have declined to prostitute their Consciences, by *Shismatical* Compliances, waiting patiently for the Salvation of the Lord, when the Church shall be triumphantly restored to its Dignity and Lustre.

* It is related that *Williams* Bishop of *Lincoln*, was persecuted by the Rump, into some of whose Measures he had gone; 'yet he was reputed a true Assertor of Religion, Royalty and Property; his grand Design was no other, than that of our first Reformation, which was that our Church might stand upon such a Foot of primitive and ecclesiastical Authority, as suited with God's Word, and the best Interpreters of it, sound Reason and primitive Practice. And until this Nation is blest with such a Spirit, it will ly in that Darkneſs and Confusion, the Sects at this Time hath flung it into.'

Pag. 164. 'My Author also says, that Arch

* *Sir William Warrick's Memoirs of K. C.*
2. p. 92. 2d Edit.

Arch Bishop *Lane*'s Design was no more,
 then to preserve the Church upon the Foun-
 dations of Scriptural Institutions and pri-
 mitive Practice.

In the Trial of this most reverend Father,
 the House of Lords stuck at the Ordinance
 against him ; some of which having not ex-
 tinguished all the Sparks of Humanity, began
 to find themselves compassionate of his Con-
 dition, not knowing how soon it should,
 or might be made their own, if once dis-
 favoured by the Grandees of that potent Fac-
 tion. Thus it actually happened, for first
 the spiritual and then the temporal Lords,
 felt the dire Effects of their Fury, in being
 declared no Part of the Legislator ; and then
 the Officers of the Army usurped a Parlia-
 mentary Power.

This * Procedure against the Arch-Bishop
 subverted the Constitution, and broke thro'
 fundamental Laws, which declare that the
 Rights of the Church shall be inviolable,
 that every one shall be brought to his own
 Answer in due Form of Law, and that no Man
 be disseized of his Freehold and Liberties,

C

but

* See his Life p. 157, 158. * *Magna char-
 ta*. C. 2. &c. 28 *Edward 3*, c. 28. and
the Petition of Right.

but by the known Laws of the Land, that do not admit of Hear-say, without a legal Proof, *For what is not Evidence at Law, can never be made so by any Power on Earth; for the Law that required the Evidence, is as much the Law of the Land, as that which declares the Crime.*

But in the Case of a Clergy-Man, two Evidences are requisite, as the sacred Scriptures Declare, *Against an Elder receive not an Accusation; (much less against a Bishop) but before two or three Witnesses; i. e. entertain no Complaint against Presbyters, so far as to determine and give Sentence upon it, but upon the utmost Caution, and full Evidence of two or three Witnesses at least. When * conform to the † Mosaical and Evangelical Law, One Witness shall not rise up against a Man for any Iniquity, but every Truth must be established by the Mouth of two or three Witnesses,* much more ought this to be regarded in Relation to the Officers of the Church, especially a Supreme one. It is not said by St. Paul to Timothy,

* *Estius in 1. Tim. 5. 19. † Deut. 17. 6. and 19, 15. Numb. 35. 30. St. Mat. 18. 16. St. John 8. 17. 2 Cor: 13: 1. Heb: 10: 18. 1 Tim: 5: 19.*

1by, condemn him not upon an Accusation,
 but receive it not. It is a quite different
 Case to condemn, and receive an Accusation.
 Therefore the Apostle prescribes, that even
 an Accusation is not to be received by a
 Judge, *i. e.* the Action, of the Accuser, a-
 gainst a Presbyter; unless the Quality of the
 Witness in relation to their good Fame and
 Integrity be first narrowly examined and
 enquired into. This is the Privilege of the
 Clergy by *St. Paul's* Ordination, for their
 Dignity is great, and it is the Interest of the
 Church, that their Reputation and Charecter
 be not easily wounded. Which might soon
 happen, if instantly an Accusation was ad-
 mitted against them without the legal Proof
 of two unexceptionable Evidences: This
 Precept guards the Authority of the Clergy
 from the Malice and Injustice of all those
 Laicks who use to aggravate the failings of
 their Bishops and Pastors. For some being
 offended at the Severity of their Discipline
 and Rebukes, bear no good will to them, and
 so are the more forward to accuse or give
 Evidence against them. But whether any
 other Method is justifiable must be left to
 the determination of a conscientious and in-
 corrupt *Sanhedrim*, who no doubt will take
 care, that the Evidence be sufficient, and
 that two or three Witnesses positively agree
 in what they say and Swear to. I

I shall now pass from Arch Bishop *Laud's* Case, and present to your View the illustrious and shining Protraicture and Character of a very celebrated Personage ; who in the Convocation, University and higher House, gave signal Proofs of his Ability and Skill in Church Discipline and primitive Learning. He was a strenuous Asserter of the Power, Right and Authority of the Church. In the Performance of his sacred Function, he was successful, bright and victorious, he like *St. John* the Baptist Shone with clear and triumphant Light. He was an eminent Schollar and Divine, skilled in the Laws and Politicks, and acquainted with the Characters of Men ; such was the superior Force of his Reasoning and Eloquence both in the Pulpit and upon all other Occasions, that he perswaded nay compelled many Enemies of the Church, to close with his Opinion. No one could compare with him in Pleading for oppressed Truth, which he performed with such a graceful Mein, with such a harmonious Voice, and lively Action, that he Conquered wherever he was Heard, and forced Praises from his very Opposites, who cannot diminish his Worth. This made him envyed and fall a Sacrifice to the Fury and Rage of a Party of Men, who

who were not able to bribe or menace him from performing his Duty in Defence of the Church and its sacred Principles. But such was his Heroick Courage, that proceeded from a truly good; generous, virtuous and steady Principles, that he was always ready to sacrifice his Life, Liberty and Fortune, rather than to be found False to his Engagement to the Church and Country. He did Chearfully and Couragiously Behave himself, during the whole Course of his Fiery Trial; *and the Alacrity, with which he endured his Fate, shewed him to be Superior to all the Calamities of Life,* which cannot but extort Compassion even from many of his Enemys; and make them in some Measure say, as the *Jews* did of Christ, *verily this was an Innocent Man.*

The Sacred History informs us, that *Joseph* the most excellent and virtuous of all his Brethren, being envyed by them for his superior *Genius* was sold a Slave, and forced to serve as such in a Forreign-land. But Virtue was his Guard, Providence his Protection; so that his Exile was the Cause of his Grandeur, and a happy Instrument of preserving his Father's Family.

Moses did not receive his Commission from God for rescuing the *Israelites* out of the Ty-

Tyranical Bondage and Thralldom of Pharaoh, (who required Brick without affording Straw) untill he was forced to fly out of his native Country; for * by Faith Moses when he was come to Tears, refused to be called the Son of Pharaoh's Daughter, choosing rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season: Esteeming the Reproach of Christ greater Riches than the Treasures in Egypt, for he had respect unto the recompence of Reward. By Faith he forsook Egypt, nor fearing the Wrath of the Tyrant: For he endured, as seeing him who is Invisible.

Now who knows, but that God may speedily raise up a Joseph or a Moses for the happy Deliverance of his Church from the Insults of all its avowed Oppressors, and give us joy and Consolation in the Restoration of the Beauty of Holiness, that we may praise God, and acknowledge his Wisdom and Providence; that theſe Isles may rejoice and be glad, because the Lord reigneth.

For your Comfort consider, how it happens very often, that the Combat is purposely prolonged to give the Conqueror a brighter Crown of Victory and Glory.

God

*Heb. 11. 28. Oc. † Psal: 97: 1:

God can with one Smile of his amiable Countenance becalme the roughest Sea of Adversity, upon which a serene and charming Spring of Prosperity will speedily ensue, and render the afflicted Chearfull and Grateful in their loud Praises and acknowledgments of the divine Favour and Protection.

What great Consolation is it to reflect, that ones Sufferings are not the Effect of any Guilt or Misconduct, and has for his Protection the Influence of a Divine Power, which amidst the unjust Reproaches of all Mankind, can give not only Patience but Pleasure to Innocence in Distress, that there may be *rejoiceing in Tribulation. Blessed are *they who are persecuted for Righteousness Sake, for theirs is the Kingdom of Heaven.* “Beloved, think it not Strange concerning the fiery Trial, which is to try you, as tho’ some strange Thing happened unto you. But rejoice in as much as ye are Partakers of Christ’s Sufferings; that when his Glory shall be revealed, ye may be glad also with exceeding Joy; If ye be reproached for the Name of Christ happy are ye, but let none of you suffer as a Murderer, &c.
Which

(*) St. Mar: 5:

Which you may read in the 1st of St. Pet.
4. v. 12, &c.

We cannot then pass over in Silence, such celebrated Persons, but (*) we should with Pleasure look upon those happy Men, who have derived immortal Honour upon themselves by the Confession of a good Conscience and Cause in Time of Danger; We deservedly admire the steadfastness of their Faith and Virtue, who are in a Readiness to undergoe any Afflictions for the sake of Truth. Hail gallant Conquerors? you have made a noble Stand against all endeavours to seduce you from your Duty; you have exhibited a spectacle every way worthy of your Masters Notice, and of your Brethrens Imitation!

Under the hottest Assaults of Persecution, let us heartily bewail our Iniquities that bring Judgments, and let us Trust in God, whose Hand is not shortened, who upon our sincere Penitence can, and will deliver us, can and will disperse this formidable Storm, and make a joyful Light spring out of Darkness, *and make every one sit peaceably under his own fig Tree, and make our Exactors Right-*

* St. Cyprian. de lapsis.

*Righteousness and Peace, to the Joy and Comfort of Church and State. In the mean Time, always remember that Christ requires all to own and defend him in his Members; and amongst these the Chief of them his Ministers, *not despised object sort of Men: Do my Prophets no Harm. inasmuch as you did it unto one of these little one, you did it unto me,* says Christ; if you heap Favours and Charity upon them, you honour their Lord and Master, but if you despise and neglect them, then you have thrown Contempt upon Christ and *he will deny you before his Father in Heaven.**

Let every one (says Dr. South) take Care in his Station that the Law does not juggle out the Gospel; for if it be thus used to undermine it in his immediate Servants, beware that such Judgments passed upon them, do not fetch down God's Judgments upon the Land, and that for such abuse of the Law, Christ does not in anger deprive us altogether of its use; but however their Causes speed in humane Tribunals, know that Christ himself will recognize them in a greater. And then what a different Face will be put upon Things! When they who hunt and persecute God's Ministers shall be cast with Scorn on the left Hand: And himself in that great Con-

histry shall vouchsafe to step down from his Throne, and single out a poor despised Minister, and as it were taking him by the Hand, present him to, and openly thus confess him before his Father. Father here is a poor Servant of mine, that for doing his Duty impartially for keeping a good Conscience, and Testifying my Truths in an Hypocritical pretending Age, was wronged, exiled, trod upon, and stript of all his sacred Offices : Father, I will that there be now a Distinction made, between such as have owned and confessed me with the loss of the World, and those that have denied, persecuted and insulted over me : It will be in vain then to come and cry for Mercy : And say Lord when did we insult over thee ? When did we see thee in our Courts, the Reply then will be quick and Sharp : *verily in as much as you did it to one of these little, poor, despised ones, ye did it unto me.*

A dastardly Spirit in asserting the Interest and Truth of Christ, is dangerous as well as base. Since Christ has made a Christian course a Warfare : of all Men living, a Coward is most unfit to make a Christian. whose Infamy is not so great, but it is sometimes less than his Peril. A Coward does not always escape
with

his with Disgrace alone, but sometimes also he
 loses his Life Wherefore let all such know,
 as can enlarge their Consciences like Hell,
 the and call any Sinful Compliance, Submission,
 con- and stile a cowardly Silence in his Cause,
 e is discretion and Prudence: I say let them
 his know, that Christ will one Day scorn them, and
 on- spitt them with Policy and Prudence into
 an Hell, and then let them consult how Poli-
 ged, tick they were for a Temporal Emolument,
 s fa- to throw away Eternity. All that causes
 be Men desert orthodox Principles, is either
 h as the enjoyments, or miseries of this Life:
 loss the enjoyments, or miseries of this Life:
 ied, But alas at the Day of Judgment all these
 l be will expire, now what are we the better for
 cy pleasure, or the worse for Sorrow when it is
 ee? past? But then Sin and Guilt will be still
 ply fresh, and Heaven and Hell will be then
 rily yet to begin. Ife er it was seasonable to
 ese preach Courage in the despised, abused
 un- Cause of Christ is now, when his Truths are
 reformed into nothing, when the Hands and
 te- Hearts of his faithful Ministers are weak-
 l as ned, and even Broke, and his Worship ex-
 rse tirpated in a Mockery, that his Honour may
 is be advanced. Well to establish our Hearts
 my in our Duty, let us before Hand propose
 his the worst that can happen; yet assuredly
 pe future Punishment is worse than all this;
 th where-

wherefore let our Discouragements be what they will: loss of Places, loss of Liberty and Country, loss of Life and Relations, yet still this Sentence stands ratified in the decreetals of Heaven. *Cursed be that Man, that for any of these shall desert the Truth, and deny his Lord.*

Now to Father, Son and Holy Ghost, three Persons but one God, be rendred and ascribed, all Praise, Might, Majesty, and Dominion, both now and for evermore. *Amen.*

A Prayer from the Collect on St. John Baptist's Day.

A Almighty God, by whose Providence thy Servant John Baptist was wonderfully born, and sent to prepare the Way of thy Son our Saviour, by preaching of Repentance; make us so to follow his Doctrine and holy Life, that we may truly repent according to his preaching, and after his Example constantly speak the Truth, boldly rebuke Vice, and patiently suffer for the Truth's Sake through Jesus Christ our Lord. *Amen.*

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